Must Remain in
Transcription Room

M1012 TUESDAY JULY, 12, 1966 SEATTLE, OPEN MEETING

So, what will we talk about? Of course, well talk about Gurdjieff And work, consciousness, or whatever terminology is used for the expression of ideas of that kind, but instead of talking for an hour or an hour and a half and now knowing exactly what may be in your mind it is far easier if a few of you who may know already something about these ideas, perhaps not entirely clearly, but at least have an idea what direction it goes so that you might have some kind of a question or a statement that needs further elucidation, and it would be easier because then there is a certain rapport established between what I say and what at least a few of you in a little group like this would, would like to hear. So maybe there are some who have already tasted a little what is meant by work, and maybe we can start with that. If not of course, it doesn't matter, I'll have to continue anyhow, but--very difficult isn't it? But who has read anything about Gurdjieff? Anything from--what?

(Shamis Sedler) I've been reading, ALL AND EVERYTHING and books about Gurdjieff. And when I think of work, well I think of an opportunity to understand yourself in relation to what you, you're doing. Which is always available in all...

N: Yes, but this is a special way of trying to find out. There are all kinds of ways of trying to find out about yourself, and I think each person who takes his life seriously, will of course try to think or feel, whatever it may be, sometimes read, sometimes ask the opinion of someone else, surely I think it is quite necessary for each person to know a little bit what they are, No the problem is that if I follow one direction or another, very often I don't get really anywhere that I can put my teeth into. You know I can keep on thinking that I am what I am, the question is am I really that what I think? And particularly when it is something that is not so agreeable that I don't like to see, Then if I think that that is what I am, I use rationalization after rationalization to make it a little easier so that I can live with myself. No, that's always a question of relativity of a certain amount of truth, that is perhaps so, and the truth that is actually so.

Now the question of reading, might stimulate you andyou can also compare yourself with whatever is being said and then try to understand what may be the meaning of that what the author tries to say or to convey. But then there is still a big step, what good is it to you? Because if it is only an enjoyment of a mental kind or sometimes maybe emotionally, in a certain way that I am affected by it, and then it doesn't help me very much and only for that little time. And when I happen to think about it afterwards, then of course I remember it, but does it help me in my daily life? At most you might say, it makes my mind grow a little bit and contain more data which are very nice to have. And my feeling is exercised also, but that is not all of me. Because very seldom that I can immediately apply to the ordinary affairs of daily life. I usually say, you know, it doesn't help me to buy a loaf of bread. Or it doesn't help me very much not to get angry. I can remeber certain things where so and so and this and that kind of a guru tells me not to get angry, but if someone steps on my toe, I'll get angry regardless of what Mr. So and so has said before.

You know it's extremely difficult to be a Christian. We can agree on the precepts that are necessary and the Ten Commandments and that they are ideal, and that we really could be like brother and sisters and all the rest, but can I be? So you see, there has to be some kind of an application and a possibility of changing that what is to some extent, theory, although very enjoyable theory, or something that is perhaps a little dogmatic or represents a certain system and a way of applying it and to to make then whatever ethical values or religious value that there may be or whatever philosophies that I want to become engaged in, that then I can use it in that what is for me my life as I live it day after day. Not specially, not at certain times, not when I'm in Church or when everything is quiet around me and I am not disturbed. I would almost say it is very easy to be holy at such a time.

One can quarrel about the idea and what should be the purpose of a man. I mean one need not agree, but it necessary that one apply one's philosophy. And that one says, yes for the sake of enjoyment, for myself mentally, I'm very satisfied. And as long as I can hear some music or look at some art and am affected by it, It's good for me to have that and for the rest of my life I simply sit in a car and I do my ordinary work and I get a little angry and so what, so what? You see, I think there is still a possibility of defending a certain

way of life which one would call more or less unconscious or in any event, superficial.

(Mike Polotnik) But when I become angry, I feel hurt. Not that someone's hurt me but that I'm...

N: Why should you be hurt. What is it in you that makes that kind of a concept of being hurt?

Something in me is damaged. When I lose...

N: What is damaged? Something in you, you say, what? A relation with a person. You hurt someone...

No, my relation with myself.

N: In what way, because you must have then, a picture of how you should be, and it does not include that you can hurt someone. Where did you get that idea? Who gave it to you. You see, a person is always conditioned and whatever he is at any one time is a result of what he has been taught.

Well, if I lose my temper, and lose my composure, I become agitated...

N: Because you have your picture that you should always have your composure, a picture of yourself?

I guess so.

N: But is has to be some reason why you're hurt or that you're disappointed in yourself maybe.

Why should I do such a thing?

N: That may be the reason why one is conditioned in order to find out now, how and what particular influences conditioned you. By conditioning, I mean that I gradually accept certain things as educational valu or ethical valueor social value, that I have to behave in a certain way in a community with people I happen to live with. You can call it ordinary morality and that in your case does not include that you can lose youself or hurs someone or then be hurt yourself and you lose your temper. I would try to find out what it is that you really have objection to, as far as being angry is concerned, I think it belongs to behavior form of an human being. And why should I exclude certain manifestations that apparently by nature could be expressed by me, it doesnot mean that other people may like it or not, but as far as the possibility for myself to live that kind of a manifestation, I don't see any particular objection. If for instance, you were on an uninhabited island and got angry, would you still be hurt?

Would I still be--there?

N: Hurt. Would you be hurt at that time. You have an image of yourself and that image has been built up by whatever you have read,

what other people have taught you. Is it permissible to be angry? Can you be rightfully angry? Could you have good reasons to be angry? If a policeman is stupid, don't you think you are entitled to be angry? If you think that someone else is dumb and you're clever, and he doesn't do it right and spoils certain things, couldn't you be angry? If something is happening in a certain place where you think it doesn't belong, do you think there is a right then to be angry at that kind of a situation? How much do you know of Christ, Christianity. Was he ever angry?

That's just it.

N: Aha, what is just it?

Things, uh, well it seems Christ was angry when he found the money changers in the temple.

N: And do you think that he shouldn't have been? Apparently they were in a place where he thought they didn't belong. Can't you get angry at the stupidity of someone else? Huh? And you think it is wrong? Aside from the fact that you show it, wouldn't it be a release for yourself. So why wouldn't you be it then? In order to try to get over it, try to be double angry. Really go to it. Swear up and down. Really let yourself go. Never mind what happens to the rest, and usually you can do it when you're by yourself. And you can really do then--you can go to twon. But why wouldn't you. It would be very interesting to see what kind of behavior you have never really seen, because you have prevented it from ever being expresses.

I've shown great anger.

N: Yeah, with the result that you feel yourself hurt. But now you do it intentionally. You also know that you might feel more hurt, but you know that since you do it intentionally it may not be caused by, I mean the cause may not be so much that it require that much anger. So part of it you might say is voluntary, and since it is now in your hands, I don't think that you would feel hurt. It's quite automatic. You're hurt because it has been taught to you, or you have taught yourself to be hurt at such a thing, and when you start to look at it I think it is a little idiotic.

(Shamis) It seems like it's consequences of the anger always; not the anger itself. As you say if you're by yourself--I put myself in a position where I was by myself--many times and I see myself going

through a thing that don't hold up to the picture I have of myself and that those moments when I'm separated from others, why then I can get by this, I can sneak through the various pictures I have of myself and feel that it doesn't matter so much, that I've seen something, but yet as soon as I am in a relationship, no matter what I have in my mind, no matter what picture I have of --when I was, like alone, it doesn't hold up at all, I'm right back to...

N: Well the things is that there is a variable as soon as you're in the presence of other people you behave and want to behave differantly, so it is quite changeable and for yourself if there is a certain absolute norm. You see the idea is not bad, but I think it is quite wrongly applied, because what is this idea that I make of myself, of that what I should be a good human being or so, and for the time being that kind of an ideal I describe as not having any feeling expressed in anger. But I think an ideal of a man should be that he is always the same, that he does not change inside although as manifestation he may be taken on different forms of expression, and the question, what is an ideal man if one starts to think about it with the ideas that we have in ordinary life and which of course are limited to some extent, because we are dependent on the ideas as existing on earth that if the aim of man might be that he should become, let's use the word, unearthly, rather than a searching of such a man for the possibility of becoming in the real sense of the word, a better human being, that then I have to describe it in a certain terminology that belongs to a higher level of being. And this is of course, the whole trouble if I try to define what is an ideal for me, I must use the terminology of my present existence, because if that what I consider more ideal or more heavenly, that is perhaps a good term, in any event, something that is away from this earth and not bound by earth then I would have to give words or find words to describe certain conditions or states that I don't know very much about. So whatever I now look up to and I say that is the ideal of a man that I think is already tinted by whatever coloration there is on earth, where I happen to live.

And moreover, I think it is extremely difficult to predict in that sense, that kind of a future for anyone who is living now and expects to be in ten years a little closer to that ideal, because I do not know what I will find on the road of further development of myself, even

if I live on earth it doesnot mean that I can predict how I will take experiences that may accidentally happen to come my way. You see, if the road were defined and I would say I would start here and the end now that is where my ideal is and whatever cost I will continue to do that. If I had that within my own power it would be fairly easy to describe something even if it is dependent on an extrapolation of that what I now know and that you might say, hope for the best. But as soo n as I start out, tomorrow morning, I may meet a friend who tells me about a nice little island in Seattle and I leave where I am and I go there. You see, how do I know what is going to happen to me. I can say, "Yes, here I am with the equipment I have I can more or less be certain that tomorrow will be like today because I will continue to do what I'm doing now."

And again I say, not only other people influence me but Mother Nature will influence me, there may be an earthquake, there may be certain sadevents that happen to me, and I may get upset psychologically, I may even lose my equilibrium in ordinary life and for a while have to go to a sanitarium, I say I do not know. And for that reason I think that each person who wants to try to determin what is ahead of him, is really a little foolish. Now in order to get around it I can always say, "Yes, but God will take car of me." Well, maybe and maybe not, I don't know if really that kinf od belief exists in anyone, that he will take everything that is happening to him as if it is coming from God or sent to him for his own benefit. The standard example, is Job of course, who would take everything, and perhaps he had that kind of belief. But I don't think that we have it, or rather that it is extremely difficult to have it in a variety of possibilities for our present living. You see, if I were a simple person, I could more or less determine what is going to happen if I live only on the coconut and I sit under a palm tree. But I'm not, at the present time I'm an industrial creature, somehow or other affected by such a variety of different impressions that I must digest and that surely as far as economics is concerned, I have to work through. And besides that I have within myself a certain feeling, for other people, a certain intellect that I try to use to the best of my knowledge, and in that I make certain statements or formulate or to take even to become active, or take on my shoulders certain responsibility which I then as a good human being will want to

carry out, and before I know it I'm deep in water and I don't know how to get out of it, and it simply is because in the beginning and surely as far as my education is concerned I have never been taught really how I should be, so I trust to luck. You know if I have to make a decision, I don't know really if it is right or wrong. I cannot say it's going to be all right ten years from now. I think many things because I hope for the best and it's exactly that kind of a hope that spoils it. So you see, this question of putting up an ideal for oneself, I have really no right even to say that I can describe what I will be when I'm twenty years older. When I'm young and of course I have examples, it is easy to say, "Yes, I want to grow up and be like my father." And maybe my father lived in this generation and I will live in the next one and the conditions that I will be subject to surely include at that time airplanes and motorcars and my father maybe was used to bicycles. Everything changes, and it changes all the time and I'm never the same and all the time everybody else is changing, and there is no possbility for me to determine in advance of how things are going to be because it is much too complicated. And my life is much too much subject to all kinds of influences that I cannot control, that I will take in and to which I constantly will react.

I mean it is extremeely difficult for me to have an original action, or an original feeling, or an original thought, of something that really belongs to myself I could say, "Yes, it is my own." Everything that I do has been influenced already in the beginning by bertain things that I have read or in any event was exposed to and at the time when I start to wake up to myself as an ordinary man, that is when I reach maturity and that I'm supposed to be able to stand on my own feet, of course I am already an acted on creature and that everything that is data of myself, either as thought or feelings or whatever dexterity I might have, has already been stored away and I am partly, without any question crystallized already in a certain form of behavior as dictated by the general, I call it the general public. I take on the coloration of the surroundings. If I live in Java, or the Fiji islands, of course I will be a diffeent kind of person. Climate will affect me, other people, friends, enemies. Food will affect me, weather, everything and it makes me what I am. This is what I have to work with, not an ideal state. I may say that I wish, but I can't. The question is, you see, am I really that much bound, and I think there is no question about it, that one is bound, but one doesn't want to believe it. And as long

as I still think that I can get ou of it in some way or other or trust tomorrow, or say"Yes, it is because I don't have enough, not enought knowledge as yet and that after a couple of years I will be able to do this and that ," and so forth, of course I will continue to have that belief and I hope then that I actually will accomplish that. And in ordinary life, of course, I accomplish a great many things, and I become let's say, well known, even, or respected. And perhaps I have a little pride and I have know how, I know what to do and what not to do, can keep my mouth shut tt the proper time and so forth, but you see, we'renot talking about that as far as possibilities of either work or evolution is concerned. It is of no interest to become such a good man on earth. The whole idea of a man's inner life is that there is much more than just his ordinary life, and that that has to be satisfied and you might say, unfortunately, we are born with something that perhaps is called a spiritual region. And it is that particular part that determines for each person, a little bit of the depth of his life. And that for himself he consider s more importans than just the periphery of ordinary activities of his body or even of whatever he is and whatever he thinks.

So I think we first have to make another distinction between what man is really interested in and as long as he remains interested in, I call it the earth, the affairs of this earth, the affairs of this civilization, without the consideration of any possibility that mankind may have a different kind of meaning and that he himself understands his aim of his existence as ending when he dies, and that only during this particular lifetime he is responsible for the maintenance of that body that he has, do as well as he can and have all kinds of friends and ideas and thought and feelings and no more, then such a man can be, after a little while, be quite contented.

But you see, such people are of no particular value regarding the possibility of further growth. And this again is questionable if one wants to define that as something that is a necessity for a man and if it is a necessity is it actually possible for him. And if it is possible and he beleives he can then he has to know how. Such a simple statement, from a ordinary standpoint if a person only remains interested in life as we know it on earth even with his interests of visiting different kinds of countries and travel such a person, is from the standpoint of Gurdjieff unconscious and he doesn't know what else

might exist and he has never any dreams about it. As against that, there is another group of people who do not believe that that is the end, and that whenever he dies that is not the end for him, and that it ought to be possible during his lifetime that something else could perhaps either develop or he could acquire a certain insight in the possibility of a development, provided again that he is capable of it, and that he runs up against that what tells how to do it and that then he has the strength and the wish to do it. And that is, I would say a very small group. But among them you can include the different people who are religious, you can also include the people who are really scientific, you can say also that a group of artists ought to be interested in that, and that whatever the philosophical attitude may be of certain people, all that will lead to the possibility for them to have more satisfaction in the pursuit of that kind of aim in order to find out what is really the meaning of their own life.

And it is this kind of questioning attitude that each person should have, not to take things for whatever they seem to be, but to find out what are things in reality so that what I consider an essential quality of myself is not a superficial, or something that stays on the periphery, or that has to do with daily life as I now experience it; that that can be satisffed within oneself, and that the possible development has to be based on a questioning attitude that comes notfrom the surface but comes really from inside oneself and to try to satisfy that particular kind of I call it a voice of some kind wishing for freedom. I think this kind of a concept is the basis of all real religion, real art, real philosophy, and real science. It has to be, because if it doesn't express itself that way, and I'm not including psychology and such things because that's only a description of man, it has nothing to do with an aim. The aim is the creation. The creation of something. What it is in man, it will take place in a certain direction where he is capable of creating something.

Religiously, he will want to create a relationship with that what he calls his God, aside from the fact that the god may not be the same for someone else, and also that his image of God may change in the years as he grows older, he constantly will have in mind the possibility of a unity, or a unifying influence in him which enables him ultimately to be there where his god is, or that he assumes that by a certain form of

living he could become like God, whater that image may be.

As far as science is concerned, I think the aim of a man could be , that he really wants to understand what is going on in this natural world and that in his particular search for that what is essential essential in that what he intellectually tries to perceive, that he wants the different questions answered, including perhaps the possibility of finding a way, materially or through chemistry or thruu physics of the solution, of life and that the biological problems have to be solved in a certain way and he hopes it can be done by means of a scientific investigation and research. I think a person can be quite honest about that, and really hope that if finally the destruction of the atom has been determined and we've gotten away from all the little photons and whatever there are as little electrons that then ultimately a concept of electricity can be explained in a certain terminology that does not involve an electron. But whatever it may be, his search definitely is for trying to lift up the veil of, at the present time ignorance, and to hope that somehow or other he will discover the secret of life.

As far as art is concerned it is a little more obvious even, because in that kind of creation, I hope that something will be there that will represent that what I really am and that I hope that in doing this I create something that will last. It is really a race against if you want to have a good artist, against his own death, so that when he creates certain forms either sculpture or painting of music or so that he leaves something for the next generation and that perhaps he hopes that his name will become known and venerated and perhaps idolized. I do now know what may be their particular reason for that, at the same time an artist not only being interested in self-expression, but actually trying to create certain things that have a representation of a different kind of nature. That is, that what is real and more real for him and that perhaps you would say, expressing it religiously, that that represents for him, the ultimate in sacredness. That all kinds of forms of art, as moments for instance, surely as far as sacred dances are concerned represent within that group of people, who trying to do that, as perhaps temple dances now represent certain ideas that they try to represent by means of that certain truths or verities which they otherwise could not express.

Philosophically of course it is a search for that what is the

reality. There is no question about many philosophies that exist, that all of them, the good ones, have in mind, constantly, finding out that what is for them, the truth so that they could define it, and perhaps define it in a certain way, more or less intellectually, and that because of that it might have an influence on their life. I doubt it very much if they will find it, but in any event they strive towards it, you see, these kind of things, when one looks at it from the standpoint of how can I reach truth for myself, how can I reach really, that what I consider within myself the motivating force or that what really should be within me as a man. And that what I as a man should represent, and to what extent is it possible that if I have that kind of a manifestation, that then I fit into the totality of the cosmos in some way or other. Or that perhaps I understand more and more that what is real and that what is cosmologically speaking based on a certain form of organization which at the present time I cannot even fathom; I can only talk about.

The only things belong of course to a description of what a man should be and what he should become and then with that kind of ideal that one might have ahead of one now, but you see, it is not at all based on that what has been my upbringing, my education or that what a so and so as an uncle has told me that I ought to be. It has to do with what is within me as my conscience, and is that at the present time sufficiently developed that I really could define what I understand is my conscience, what is for me my morality, when I take away all the different things of ethics of the world, in accordance with certain rules they have made.

What is it really in a man that is himself as he is really and what could be in man that he could consider of that kind of a quality that is worthwhile to him to live, to try to do, in any event, to live in accordance with it and how can he maintain it? How can he be honestly, in relation with his God, in whatever particular part of his life, part of his lifetime, part of the living time that is alloted to him, part of his growing period, whether in this world or perhaps later, what is it that motivates him from wanting to be what he really should be, and how can he find out what he should be? By prayer? Sometimes yes. And again I have a prayer, I think it is heard; I have a thought, I have a definite concept. I feel holy, and

someone steps on my toes and I swear. You see, I have no control, I have at times many, many good ideas, and surely I try to make them pure, and I try to understand, and when it comes down to it, there is much too much what I would call ballast of my ordinary automatic mechanicality of living. I cannot deny it because that is what I am. And that goes through and applies in all kinds of relationships I have.

Man has to consider himeself as a possibility of development in four different directions, and if he starts to consider that what is really in store for him and what he could reasonably expect and what he can hope for, without going through all kinds of hallucinations. That man can be as man, with his feet on the ground actually satisfying his feelings and of course, must satisfy his mind, because he cannot prevent his mind from having the possibility of believing that something could exist which is not in existence now, that he must believe with his mind that that kind of knowledge is available, even if it is called secret, or Secret Doctrine or the Gnosis, or whatever is considered as wisdom that is hidden from different people, all throughout the ages. We're not different from people who have lived before and this kind of knowledge always was there and always was hidden. And this kind of, you might say, this kind of a fact is intriguing, because if it were possible for others to uncover something, even it it was represented in the Dead Sea Scrolls, which gives certain ways of how to live and how to connect with each other and what to be, then where is that at the present time, made available to us in this kind of an age, and not borrowing from the Occident(Orient?), not borrowing from that what is Vedanta or the Buddhist or any kind of a Zen or any kind of a thing that is foreign to me as a Westerner. You see, I'm not saying that it doesn't exist there, of course it does exist, but how can I adapt myself to that, to that kind of a way of thinking, how can I in my whole psychology, be that unless I become a part of it, exactly the same as no one, can say the East and the West may never meet, of course they will meet, but they will not really understand each other by experience. There's no objection of course, to be interested in these kind of things, when I read the Bhagavad-Gita or the Mahbarata, wee, surely I see many many things in it that appeal to me and that I say yes, it is right, but how will I get it? It doesn't help me to hear about Krishna or Arjuna, it is fine for them. And for that matter, it doesn't help me at all if I read

Ouspensky and I find out what happened to him when he was in St. Petersburg and met Gurdjieff. What is it to me? Perhaps I hope it was, but it belongs to that particular period. What is there now for me, tomorrow morning and not waiting for something, and where will I get it, out of the mouth of whom? Where will be the minister, or the priest, or the rabbi, or the person in whom I can havebelief, who is going to tell me, what will I do for the possible development of myself, as I say in any one of the four different directions that man could go?

That is he can have for himself, a relationship towards his conscience, towards his God, towards that what is holy within him, and I call that a private relationship because it is his own, and he doesn't have to talk about it, and he doesn't want to talk about it because it is much too precious. The second is his personal relationship, that what is his family, the people that are good friends, with whom he can you might say, let his hair down, who will understand him or at least try to understand him, who love him, who think of him perhaps a great deal and sometimes will try to tell him the truth, but in any event he has obligations of a personal character which he has to discharge, particularly when he is married, particularly when he has a family, particularly when he has a good honest feeling towards his fellow man in the little circle that he, you might say, he is acquainted with and that belongs to his framwork. And the third is that he has a professional relationship, many people with whom he has to work, he doesn't know them very well, but still there is a relationship because he has to have a certain kind of appearance, a certain way of saying this and that, a certain way of understanding them, of working with them, of giving in, of taking, whatever it may be, not very much intense perhaps, a little bit superficial but nevertheless of tremendous value to him, because economically he is very often dependent on it.

These are the three things that for a man become for him extremely important and they would represent for such a man the possibility of his life as described in a triangle, or in which these three directions could form the three points. And that one can say that an ideal man, that what approaches more or less and ideal man on earth, would be represented by an equilateral triad. It's simply an assumption that the degrees are sixty and that the sides are the same. It is probably

psychologically not entirely true but as far as time is concerned, or rather the energy that is being spent in any one of these three directions they should be more or less equal, or at least should exist and be attended to.

A that a person who has no private relationship is only half a person or perhaps less. A person who concentrates all the time only on his profession is absolutely no good as far as father or head of a family is concerned. A person who spends all of this time home and is not very good as far as profession and so forth, he doesn't answer a particular picture that a man might have or might be represented as his triad. A triangle as we know them in different people and each person can find out what his own triangle is, is surely not equilateral. It is sometimes a tremendous long distance and a very small angle or sometimes it is a broad base, everything that is way up, something is screwy, it is obtuse, whatever it may be, triangles are of all different kinds of shapes. So this is the first thing, it is a bundle of relationships in which I am familiar with the people I work with, and to some extent it includes that I am familiar with that what I call the image of my God; becaus e it's my own.

Now there is a fourth one, it's called sociological realtionships. It is above or below this particular plane and that indicates that it has an effect either what one calls good or what one calls bad. That what is above is good, that what is bad is below. It represents a certain class of people who will never meet the people they influence, an author who writes a book, for instance, is that kind of an influence, an executive of a large company who never meets any one of the workers down below on, let's call it the firing line, is also that kind of type. He affects them because he makes the laws. A person who is a leader of a large union, many times a criminal, and he belongs below the level, because his influence is so-called bad. If he puts a bomb somewhere in the subway, certainly a lot of people will get killed. Many of these things of course, a person cannot forsee, how much their influence is going to be and that is why it is sociological. And it is not necessary for him to know it, because the fact that he exists means already that there must be that kind of an influence, which we, from our standpoint, become subject to and which sometimes we cannot even avoid even if we want to. Advertising, for instance, is one

of the ways by which a lot of people are reached, without ever meeting the man who wrote the copy, or who drew the pictures. And you can fill this in with a variety of different things of how often we are influenced by those thing we have absolutely no control over and nevertheless, we are living and that is what makes us under such an influence of this sociological kind. We call it civilization. Now if one aspires to that, it is quite all right but it is really not necessary as far as life on earth is concerned.

Well, this satisfies a man who has no further interest in the possible development of himself in a different direction. And that what now has to be considered, because even the sociological influence if it is a certain, let's say of a certain value, that what is this point represented above the equilateral triangle, could make a tetrahedron out of a man. But let's not theorize too much about that.

What he really would like to become if he understands himself, is that what is within himself and undeveloped, he would like to develop. And again it is that question, how can he develop it? You've read enough about the three centers of a human being on earth, called by Gurdjieff slugs, and which interest Hassien. For what purpose, so that Hassein will know if he ever comes in contact with such people, how to deal with them, and how at the same time the description of that what man really is and what is really in his way for further development. It ought to become very clear when one reads it even if it is kind of difficult reading. But you know, the admonition is to read it at least three times.

Well, Gurdjieff talks about the different things that are possibilities for a man, and then it is a questions if one wants to do something and starts to agree with it, and if one can agree that a man is a reactive creature reacting, then he is subject of course, to influences from the outside through the sense organs. That he has of course, a body to maintain, and he has three forms of food: liquid and solid, and air; and impressions. And that with this, certain things have developed in man which are naturally his body, almost completed, it would be completed if he dies, as represented by an octave in which si-do has been reached that is, si, in which man, physically speaking, lives constantly at the si of that particular

octave. That he has also a feeling, so called body, or a center, or something that might grow out to become a body, which in man naturally is represented by, again, using an octave, by a do-re-mi development. That man also has an intellect as mental functioning which, from the standpoint of Gurdjieff, is practically not developed, or very little, sufficient for man to be able to walk on earth and to do and to attend to the ordinary affairs of earth. There is one thing in one's mind, in each person's mind, it is the possibility of seeing that there might be a possibility of something else and that not everything and the way it is and it appears to him and it ought to be considered the truth. That is, in this quieting kind of a factor that it can think of that possibility, and this is what will not leave a person really alone as long as or will not allow him to sleep. What it is in a man's mind that actually causes this, what it is, perhaps, that makes a man more alive than someone else. Or else what may be happening to a person when he says, "Yes, I am alive, but this is not my life." Or what even creates in him the possibility of the existence of a higher nature or a higher human being in general. Or, that we say that what is His Endlessness, or what is God, or what is Absolute, what is positive absolute, what are these different concepts. All of that you can blame on the mind, because the mind keeps on thinking about it and sometimes one's heart wishes, for that reason also, to have that kind of knowledge although it may not reach it in the ordinary way, in the ordinary accumulation of data; it may be based on a certain intuition of a certain kind but nevertheless it is there and those who search, they will never give up as long as they can live and hope that there is a solution to the problem. You see, Gurdjieff talks to such people. He talks to people who have a question mark, or rather represent a question mark, in their life, of and for whom then, if they could solve this question mark, they could stand up straight and become a vertical line. The direction that Gurdjieff tries to indicate is that man, as he is on earth, is not really fulfilling his functions as he really should be, as a man. And, that he is only is at best, fulfilling the functions by the fact

of having been born on earth and that naturally he has certain obligations which he would pay to Mother Nature to satisfy the conditions of earth, by means of being fed, by means of his ordinary life and by means of dying, in which case, that what he represents as matter, that what is his body, is simply destroyed, or at least changed into certain kind of food, which, again in accordance with Gurdjieff, is used for the feeding of moon, or for the feeding of Anulios.

Whatever it is, man as mankind, man as organic kingdom of earth, belongs to earth and earth belongs to a solar system which we know a little bit about, and the solar system belongs to a cosmic ray, about which we know practically nothing. So wherever it is that man has to try to find himself, he is already in a very bad position because he is infinitesimal compared to that what he would like to know, and the only way by which man could find out something for himself, is when he considers that what is he himself, is his own world. And that, relatively speaking, everything that belongs to the macrocosmos could be represented within him as a microcosmos, and that if he could understand his world, if he could understand his world, if he really could understand what is the meaning of that what he is now on earth, that in representing that kind of an earth, that in the different relationships of some of the planets or earth also exist in his body. But, of course, not full grown.

You see, Mike, I hope you listen now because all of this now, you should take as something that perhaps could help you to establish within yourself a certain ideal towards which one ought to strive. And completely independent on all the different trast that has been fed into a person, which, I think, he has to get rid of first before he can really understand what is the value. Life is worth certain things not in an ordinary sense. That what I do in my ordinary life, of course, has to be continued because I happen to breathe and I don't want to, as yet, end my life and consider it over, because I don't think I have a right to take it that way. At the same time, that what is within a human being is represented by something that has other possibilities of his own, let's call

them spiritual development. And for that he has to find out how to work now, towards a solution, so thatactually could develop.

Now we can go now in different directions. If you want to know something about work, we can link it up with this. If it is necessary for a different kind of perspective that you feel that man has a function to fulfill in relation to other people on earth, it is also possible. Whichever way now, because it's getting otherwise, as I've said several times before, it is so difficult to condense these kind of ideas, and that what is represented in All and Everything, and soforth in an hour, it is utterly impossible. But if you could understand the quintessence of what is really the meaning of Gurdjieff and what he gives. And perhaps that would be the best way of continuing, because if with all this, if such assumptions are reasonable and logical, then it must be based, this particular kind of a method must be based on an understanding that absolute truth is needed for man in order to find a basis from which he can continue and on which he can stand. And it's not an assumption but it is something that can, I think,be proven by everyone, that whatever he thinks as a thought process will not give him an ultimate axiomatic value. Again, one can question it, but you can verify it in your own case. Every time that you happen to think about that what you are, what you have done, and what you represent, you will see that you are not purely thinking, but that there is something of a feeling connected with it.

Now, it is a question, how to become a man, if man is made up ofthree centers, and in what relationship could man be in an equilibrium, this being in balance is called by Gurdjieff, harmonious. It is a form in which there is a give and take, a man in balance means that he is at peace or at ease with himself, it does not mean he is deaf. He remains constantly influenced by all kind of forces from the outside, but he is able to contain within himself, by using such forces and digesting them, using thatform of energy for determining for himself in what direction he wished to continue to go. This, perhaps, is a good definition of what is harmony, because harmony to some extent is like completeness. It is that what is necessary essential in a particular chord in order to be not cacaphonical but to be harmonious for the ears of man,

as he is at the present time educated. This form of harmony belongs to, you might call it, music of the spheres; that is not necessarily that what I understand on earth to be harmonious. But in order to define it, it can be understood that if man is made up of three different centers, as they are called, three different directions of operation, then that harmony between the three would be a balance in which the three are not united, but act separately and in connection with each other without interference. That such a state of equilibrium can, under certain circumstances, lead to a form of unity, that I think is implied in harmony. Because harmonius does not mean that it is one or two or three notes; harmoniuus means that there is a combination of certain sounds as rates of vibrations which belong together, and that the simple expression of that is a chord which I call harmonious when all the relationships of different notes as expressed in their rate of vibrations and overtones, belong together and then will not interfere or oppose each other. This, of course, is understood insofar as music is concerned or any kind of orchestration, that in that harmony that what one wishes in order to be at ease with oneself, cannot contain cacaphonical notes. Now, it is sometimes necessary to introduce cacaphony in that in order to arouse this, but it is not a final state. There always has to be in any kind of tumultuous or, you might say, chaotic condition, the final end as a resolution, and usually a chord that is, so far as music is concerned, which is of a major scale. So in that sense, you might say, the end of the possible development of man has to lead thru all kinds of states of equilibrium to a point in which he says, I am now One with that what is my God or I am absolute. Now of course, this is only theory, but it is possible to take out of this theory and the possible development which may take even a long time, or, if I understand development, towards infinity as a realization of that which is within that, then, then I can take out of the part of my lifetime certain sections during which time I will be able to develop certain faculties for myself which ultimately will give me the possibility of better balance and better control and better possibility of finally unifying and becoming one. The aim of man's life is to become one,

because that is the aim of his wish to understand the totality of the universe. His aim without any question for anyone who thinks and without any question as an aim of all religions existing, is that he is one with that what has created him and that that what is his world belongs to a variety of different kinds of world of which he has no notion, that his philosophy, his thinking about that is only satisfied when it finally reaches the oneness which he craves and in which he then is submerged, and then can be as he should be, or always has been and only temporarily is not because he is not on earth.

Now whatever it is that one wants to define further as far as harmony is concerned, the striving for man is that he should develop three different sections of himself which are more or less equal and could, at certain times, be combined. Now if he tries to find out what he really is and he tries to be honest about it he will find out two things. One is the so-called functions as represented by the intellect or his feeling center or his physical center, constantly interfere with each other, and that they are not separately functioning. That there is no question about a feeling center constantly using the physical body for manifestation; there is no question about the mind ultimately having an aim about the activity as represented bb the thought. That many times the activity of man will result in, can result as something that comes from his mind or sometimes might come from his feeling center. The only chance there is of a little independent functioning is that there is at the present time no direct relation between the intellect and between one's feelings. This again can be proven by anyone who wants to find out.

You see, the whole idea of Gurdjieff is to prove it, if you cannot verify it in your own life as experience, whatever Gurdjieff or whatever anyone else says is no good. It cannot help you, it will remain a nice theoretical and an enjoyable problem, but it will not help you in your daily life. And therefore, if you try to apply what Gurdjieff tells or says it is so, verify it in yourself that it is so and if it isn't, deny it and find out if you are

wrong or Gurdjieff is wrong. Never take anything because someone tells you, that God tells you this and that, unless your own conscience is in agreement with it.

Now, if it is possible to see that these three centers are not functioning independently of each other and although there is not much of a relation between the intellect and the feeling center as much and I know many times that I feel and my mind says no and my feeling says yes, that one or the other will predominate and there is no language between the two so that I can settle the argument. Yet the relationship as far as that particular case is concerned, goes through and via my body, and that then there is that kind of a relationship comparatively, between that what the mind says and whatever myfeeling says. It doesn't change the fact that whatever there is of feeling is dependent on my physical center, and that totally you might say that each center takes in each other's washing. It is not pure, it is not pure intellect, it is not pure feeling, and many times it is not pure activity, that that what the body is doing as body that is material body, very seldom is what the body itself wants. Of course it exists, there is a certain form of sleep where the body itself says it wants to sleep, butmany times these things are so mixed already with that what we call ethical values, thoughts and feelings about myself, that even the body is not allowed to work and act on its own.

The second thing is that what Gurdjieff claims is that what is developed in man in his ordinary state on earth is incomplete, and the only thing that is complete is his physical body, that his emotional body doesn't exist at all, and only in a little bit of a feeling center as represented by do-re-mi, and that his intellectual body is only represented by the note do of an octive representing such a body or which sometimes is called a soul body and that the purpose of man on earth is again twofold. One is to satisfy the laws of Mother Nature and to equip himself and to take to account, to bring to account, and accounting for himself that he spends his life for the sake of satisfying the laws and requirements of Nature. And, that besides that whatever he has and could represent could, at the present time being in a potential state, if he knew how to work, change into the actuality of development of three bodies which

on earth could exist for man and then in the possession of such three full grown bodies, there would be the possibility of a unity among the three, and man then could become in the real sense of the word really harmonious or perhaps a real human being. There are many different gradations and different definitions about that but the principle remains the same. That is man could become objective to himself, he would then be able to use such energies as he now receives by means of a certain impression. An impression is received by man through his five sense organs, that in the attempt to be so-called awake, that is, trying to become conscious or trying to become objective that then the energy which he receives at such a time in an ordinary way could be used for the possible development of that what at the present time doesn't exist.

Now this is a long sentence and it needs a great deal of explanation. Man works on himself by beginning to try to create or build in his mind a certain faculty which is like a piece of machinery having to do only with objective observation. The question of objectivity, the question of being free from any form of subjectivity would include, would exclude at the present time the functioning of the mind as we know it, because the processes of the mind, all mental processes that we are familiar with, everything from formulatory up to pondering, up to the different forms of effect in the thalamus and the hyperthalamus of an emotional kind of all kind of reasoning, all kind of associative forms, all of them remain subjective. And mostly because that what the mind is capable of is only to understand, and this is an understanding on the part of the mindthat what is its past and that what is its future. The mind at the present time is incapable the way it is now, of registering a moment, simply the moment is too fast for it and there is no facility, that is the mind is not pure enough to hold on to a moment and understand that each moment when it passes is again substituted by another moment which is equal in vlaue. This is a concept which cannot be understood by the subjective mind. This we call a thought process, and therefore that what is now meant by trying to become aware or rather trying to register that what is man in an objective sense, belongs to a certain mental process which has nothing to do with thoughts. The registration of a moment require for the mind something that at that moment is called for an awareness of the

existing of that what exists in whichever way it exists.

So that the second step regarding it and that is a requirement of this form of observation if it is pure that is the mind in a certain section of it, which is possible, since there are still unused parts in the mind, that is if that could develop in the sense that it records objectively certain facts of existence, that that what is first observed is the manifestation of the physical body. This is of course a stepping$tone to the possibility of becoming observant of all ones functions but it is extremely difficult to fulfill the second requirement which is impartiality. If I try to observe so-called, anything that has to do with an emotional state. The state when it is expressed in the form of a condition of my physical body is at least a little bit removed from my feeling center and in such a case it is possible for the mind with enough attempts and enough really wishing to become dexterous regarding that, to acquire this kind of a faculty, by the usage of having the mind observe impartially certain forms of the physical manifestations of oneself.

In addition to that in order to solve the problem of thoughts and mental processes as we know, this kind of observation which has to be impartial and remain impartial will then change this what is called an awareness into a state of being awake, and in the continuation of that what is a moment passing by and being replaced by a new moment is understood by the term simultaniety. This is very difficult to understand, but it is not so difficult to experience it. As soon as you try to define it in terms of words you will have, it will be a failure, because the moment when you start it is already gone. It is much closer to the realization of a feeling which you cannot put in any words whatsoever and nevertheless represent for oneself like an intuition or a hunch of something that you know you exist and
you have no desire to define it further. That is as much as I would like to say about simultaniety, it belongs to the three, it belongs to A B C, it belongs to true observation, because true observation cannot be, unless it is impartial, and true impartiality cannot be unless it is at the moment of registration of an existence.

These three different requirements as faras work is concerned, is in their simplicity all that Gurdjieff requires and this is work on oneself, there is nothing else, there are other things later and of

course as a result of such kind of work and the aquisition of this kind of a faculty there are certain developments, certain changes, certain requirements again to be fulfilled because of such changes, but the fundamental truth always remains for work on oneself that I wish to develop something which can be objective regarding myself as I am now as a personality.

This objective faculty, it is a requirement to have that first in the part of the brain where it can start to function independently from any other mental functioning around it. It is called the beginning of an I and it is absolutely not full grown, it is in the beginning not more than one little cell and the attempt of trying to become objective has to be carried out first by a little bit of what I call in my mind associative forms regarding possible consciousness. It is of course such attempts in the beginning completley almost I would say ninety nine per cent subjective and perhaps one per cent objective and that gradually by doing it, by applying it, I may have the hope that this one percent would increase and gradually become predominant. But in any event, as far as the result is concerned, I start by trying to walk, and I wish to walk, but my attempts very often amount to nothing less than a little crawling. This is the birth of something that is exactly like a baby, having to learn how to behave and how to walk and become grown up. The little I is in a state of let's say, two or three cells, well meaning, but utterly incapable of exerting any authority. It has to grow and again it is up to me to make it grow. I make it grow by creating conditions in which this little I should function in an objective sense. How I do this is a result of a sincere wish on my part that I now wish that that what is objective in me becomes active and then tries to observe myself. It is a moment in which there has to be a decision made that I want to make that kind of an effort. And it is that effort, again I cannot define it further, that only by trying to make it representative in me as a result of a real wish and that at a certain time when I wish and I try then, to do as if there is a little I with me, observing me, that after sufficient number of trials of that kind, the as if, will be changed into an actuality. Again this is a question of verification and it is not something that you accept because someone happens to say it. Either you prove this in yourself that there actually can exist something

that is impartial and could for one moment, for a second, be impartial. One will know this from a certain kind of experience and a certain place and it also will represent as far a putting it in ones memory. Again it will be able to compare it to experiences one has had in one's life before, and which in general are called moments of unforgetfulness. Each person accidentally has had moments he will never forget and if one could trace it, that is if one remember it well enough, that is clearly enough and usually when you don't forget it and when it is always there it always will be able to bring it back as if it is happening yesterday or this morning, and at such a time if I go into it and to see what happens to me, when that kind of an experience was felt or was recognized that then at such a time I do not remember, again I must say, you have to verify this. I do not remember that there was a tho ght or a feeling, I only remember that I existed and that I had that kind of experience in which and many times it is as if in which then my breath was taken away, and if I continue to exist without any of my ordinary organs functioning. It is the as if at such a time one is totally objective even for one little moment not functioning in any subjective manner, again I say it is a question for your own verification for something that you either know or don't.

When you don't, that is you don't remember, I think you're wrong. I think that if you happen to continue to think about it and try to find out where were these moments, that you will find them, but in any event the fact of having experienced them means that it is possible for man to have moments of objectivity. If I now apply these very simple rules, they are very simple in their expose, they are extremely difficult in application. But when I know that there is that difficulty involved and I also know that I have to work against all tendencies of subjectivity that in the first place I have to have patience, in the second place I have to be honest, and ultimately I could have a belief that it is possible for me if I just persist, and it is this kind of persistence that is really required. Gurdjieff calls that one has to try this hundred and hundred and hundreds of times. It is obvious of course that this has to be done, one does not acquire objectivity in a subjective world so easily and one does not acquire, nothing in one's ordinary life, one's education has always been focused on the possibility of remaining subjective as much as you possibly can, no one has ever taught any one to become objective certainly noteregarding oneself, and

that sometimes it might be required to be little objective regarding other people, and that functions of a judge is like that, as soon as I try to apply that kind of an objectivity to myself, I get into hot water, because I keep on thinking and feeling about myself and as I said, I have fear about myself to see myself for what I really am. So this other state does require to say to myself, I am this and that, I know it, I will take myself as I am, I do not wish to change myself, I want to accept myself as I am even without classifying it, I don't want to give it a name, I'm interested in that what exists as my body, existing manifesting, that is behaving, and the little I, observing it willingly. This is work. If you do, if you find out, you will accumulate a certain number of data, which data are now absolute because they are objective, that it you can rely on them, there is no argument. No further argument, there is no further association, because there is none existing, and only those accidental and they are not so sufficiently reported. And for the first place, in the first place, for the first task it is something you have done yourself and you could consider your own and in that sense you have become independent of any influence on you to which in ordinary life and we call it now unconscious, one all the time has reacted.

It is the first step on a new road in which a certain form of energy has been deposited for the purpose of further growth of that what is at the present time potential. That what is potential is of course the so-la-si of what is called emotional body, in the terminology of Gurdjieff kesdjan, and that what is intellectual body which could develop do-re-mi, its own fa and so-la-si. Whatever it is now that this form of energy can do when I am for one moment conscious, I am aware when I try to continue to make an effort, to retain that kind of a state my awareness goes over in the state of awakening. It will not last very long and it will constantly be affected by ordinary unconscious state and there are many reasons why it is difficult, but in any event as long as the state of awareness and awakening exists and I take in food in the ordinary way as far as my body is concerned, the presence of this kind of awakened state sometimes called consciousness will affect the digestive processes of the three forms of food. In the first place, impressions, which I get by means of sense organs, will not go to the usual place in my mind where they have always gone. They will go to a certain part of my mind which I can compare with a subconscious

state. The subconciousness is not something that I know very much about and nobody really does know until it would become conscious. In this particular case the subconscious is something that exist above the temples of a man where there is virgin territory of a mental possibility, and this subconscious is not in existence and only in a very small form, almost you might say, reduced to nothing, but having in it the potentiality of a full development, because the equipmentof that what is as matter, is brain matter, and all it needs is exercise to really become what it should become. This is the bringing of the subconscious to one's conscious, and anyone who know something about Freud or Jung or any of these psychologists...Talking about a psychological possibility will understand that it will not be able to talk about anything that is remaining unconscious until it has come to a certain form of one's own conscious.

Now this, one's own consciousness at the present time is twofold, if one works, the first is the continuation of a subjective consciousness which belongs to my ordinary mind as it is, the second is what I call an objective consciousness, which records fact in an absolute sense without any partiality, and at the moment when they happen. As such, such facts recorded objectively are of course of more value to me than any other fact of a subjective nature, and if I really want to build a foundation, that on which I can be sure that it will be like rock and not sand, I will have to take objective facts and my only difficulty is that there are not enough of them. This of course, can be remedied by continuing to try to work, and in a state of being aware, that what takes place with the energy of impressions, will now feed the so-called conscious faculty within myself, again I say above the temple on the sides of the brain, what happens to it afterwards is another question, we don't want to go into that.

But besides that the second influence of this state of consciousness when I take in food has to do with air. Air being digested at the present time up to a certain point, that is whenever it is taken in the lungs and fulfills a function there it makes you might say, and helps to some extent the blood to be purified, now air will be extracted in a more intense way. Air consists not only of oxygen and nitrogen, but also of so-called rarified gases, krypton, cenon, and the rest, argon. That what is now extracted from air is those gases that from a natural ordinary chemical stanpoint are inert, or

very little reacting, but on the basis of a level of being which is higher than the earth, such gases become of tremendous value, because they how a certain completeness in their atomic structure and this is exactly that is needed as food, for a higher level, where completness, that is unity, is a factor that has to be considered. And this is you remember, the aim of man. So for that reason, air now has another function to fulfill to leave in exhalation those gases in the body which then will be used for the further development of that what logically belongs to air, which is its kesdjan or its emotional body.

And the third place that what takes place under the influence of a conscious moment, or a succesStion of conscious moments is that what is now bondage of man to earth. That what is represented by his si-do. That what is represented by habits, by different forms that he thinks in any way whatever he thinks or feels or manifests in an ordinary way physically, that thses are the things, that bind man to his existence as a mechanical or an automatic creature, and there is a possibiltiy by the influx of such food of a different kind that the bondage which now exists will be loosened. Man will become in his forms of behaviour a little freer, he will also see that certain things need not always be the way they have always been, He will always then in that case, have towards himself more of a desire of experimenting, or at least to try to see if it would be possible for him to use different ways of expressing himself physically or perhaps as a result of whatever he may think or feel, that he will add to the possibility of his manifestations and in that sense enlarge his world. This question of si-do, the question of the physical end of that octave, is really that man will be free when he dies and is freed from his body. And that that what remains in existence of man when he dies and would start the new do of a new octave is of course a form of life which is in man now which is manifested by his body and the different functions of his body and that whenever that dies, his own blood dies, his own time dies, his own feelings die, that what is his mind dies, that then something remains of man, which constantly has motivated him in his ordinary life.

What it is is difficult again to say, it is an experience of the knowledge of that what is really the motivation of that what is my wish to continue to live, I notice that in whatever manifestation I

represent, but to come to the real crux of that what is myself as myself without any manifestations, without any form of impressions, without any sense organs as I know them, without any muscles, without any matter, what is it that man has then. One can philosophise about this particular entity that ought to remain in existence, andGurdjieff would call that Magnetic Center. Also it is called that what is his real conscience, and sometimes it is called esoteric conscience because it belongs to a different kind of a world. Cosmologically speaking it was something that was instilled or given to man at the time he was conceived and at the time the of course he was born, and started to function on earth. That his wish would be to become free as soon as possible and then there is toward this form of life in the totality of all life existing. Even that as a concept is not so easy for a man, because one doesn't want simply to merge with something that is completely impersonal and unknown.

For that reason, of course the assumption has been made and there is some proof for it, there is a possibility for the continuation of life after death. Whatever it is that I consider my soul if that soul could be made during my lifetime I would of course, have much more certainty that something that I could still call my own or could be identified by my name could remain in existence as a soul body and then perhaps belong to some other kind of a totality of answering for myself and for those what I how call higher beings in relation to me. Certain functions which belong to the general government of the universe.

Again it is a philosophical question which sometime is extremely useful to think about because it give perspective, but at the same time it is very difficult to verify that, andthe only verification could be again, in considering ones own world and to see what is in one's own world, represented by his emotions and his mind. You see, if man is represented by his body, it is his earth, if man has feeling, they are his planets, if man has a mind, it could be his consciousness. In a full grown state of man as harmony, as he ought to be all three are full grown, the solar system of man then is complete. As long as he is growing, of course it cannot function as a unit, but at least it may be on the way and a steppingstone for man is to leave his body and live on his planetary level.

So for that reason as far as education is concerned, that what should

be given man in order to equip himself for the possibility of becomeing harmonious, is in the first place his emotional level. And this is where we are absolutely starved, because you see that what is now our feelings is in the state of the planetoids, they are not planets, but they are distributed over the totality of the body, they are distributed over the totality of space around the earth, and they are not real planets like Venus or Mars or any of the other, but they could become at a certain time, united and become and make a real planet, This is the state at the present time our feelings are, and if it were possible to bring these nerve nodes which as I say are distributed over the totality of ones body and because of that the manifestation of my feeling is immediately translated to a condition of my materail physical form, that if that could become one, then it would be possible for me to complete the octave of that emotional body, because that particular process of unification would be represented in the possibility by the crossing over in the octave from the do-re-mi to the sol-la-si so that then in that sense I would have something to work with and that the further development of this planetary world for myself, would then represent the different emotional states in which I am capable, and which can be helped by that what is now united in actually functioning as an emotion, independently of the conditinn of my body. As far as my mind is concerned, it is the development of that what I now call an intellect which in an objective sense must function without any associative thoughts. This is of course, such a difficulty to make this mind function in that way to become independent of the feeling, to become independent of the necessity of an activity, an expressing of a certain manifestation, and to remain pure in the sense that it understands in reality and experience what a moment represents.

I say it will be a long time, but again there are these, not only the question of observation, impartiality and simultaniety that have to be fulfilled, it simply means that its a note DO struck in that octave, that re and me are represanted by certain steps which I call participation and experimentation and again as far as fa is concerned it is a condition in which the emotional energy from the emotional body ccould flow over to help oneself as a man to create conditions in which he would suffer and for which he then intentionally wanting to suffer in order to be able to labor consciously, whatever the meanings are of these particular terms it doesn't matter at the present time, it is really of not much of our concern. Our concern is the simplicity of work and the verificationby means of the application of it. (End - RUNS OF Tape.) Sherry